



WHY DO YOU MAKE TAKFĪR OF THOSE WHO ARE PERFORMING FIVE OBLIGATIONS OF ISLAM?

By Shaikh Muhammad bin ‘AbdilWahhāb

رحمه الله تعالى

Shaykh Muhammad bin 'Abdil-Wahhāb رحمه الله said:

وقولكم: لَمْ تُكْفِرُوا مَنْ يَعْمَلُ بفرائض الإسلام الخمس؟

And you say: Why do you make Takfīr of those who are performing five obligations of Islam?

فقد كان في زمن الرسول صلى الله عليه وسلم مَنْ انتسب إلى الإسلام ثم مَرَقَ من الدين كما في الحديث الصحيح: أن رسول الله صلى الله عليه وسلم بعث البراء بن عازب معه الراية إلى رجل تزوج امرأة أبيه؛ ليقتله ويأخذ ماله، وقد انتسب إلى الإسلام وعمل به.

In the time of the Rasūl صلى الله عليه وسلم there were those who were ascribing themselves to Islam and then went out of it, just as it was mentioned in the Authentic Hadīth: That the Rasūl صلى الله عليه وسلم sent Barā' ibn 'Aazīb with the flag to the man who was married the wife of his father – to kill him and take his wealth, and that one was indeed ascribing himself to Islām and acting upon it.

ومثل قتال الصديق والصحابه -رضي الله عنهم- مانعي الزكاة وسبي ذراريهم وغنيمة أموالهم وتسميتهم مرتدين بعد ما عملوا بشرائع الإسلام.

And such as the fight of As-Siddīq and Sahāba رضي الله عنهم against the opposers of the zakāh, and they enslaved their offspring and took their wealth as a ghanīma (war booty) and named them as Murtaddīn, though they were acting upon the signs of Islam.

ومثل اجتماع التابعين على قتل الجعد بن درهم وهو مشتهر بالعلم والدين إلى غير ذلك، وقد جرى وقائع لا تُعد ولا تُحصى، ومثل بني عُبيد الذين ملكوا مصر والشام وغيرها مع تظاهروهم بالإسلام، وصلاة الجمعة والجماعة، ونصب القضاة والمفتين.

And such as the concurrence of the Tābi'īn regarding the killing of Ja'd ibn Dirham, and he was known by knowledge and Dīn, and others besides these things. And many incidents have indeed occurred which cannot be counted nor can be enumerated.

Such as Banū 'Ubayd, who have ruled Egypt and Shām and other than these, despite of their showing of acting upon Islam, and jum'ah and congregational prayer, and appointing the judges (qudāh) and muftis.

لما أظهروا من الأقوال والأفعال ما أظهروا: لم يتوقف أحد من أهل العلم والدين عن قتالهم مع ادعائهم الملة، ومع قولهم: لا إله إلا الله، أو لأجل إظهار شيء من أركان الإسلام إلا ما سمعنا منكم.

When they are revealed by the speeches and the actions which they exposed; no one from those who had Dīn and knowledge stopped regarding fighting against them – despite of their claiming of Millah (Dīn), and pronouncing "lā ilāha illAllāh", or because of their showing things from the pillars of Islām; except that what we heard from you.

فما معنى الباب الذي ذكر العلماء في كل مذهب وهو (باب حكم المرتد) وهو المسلم الذي يكفر بعد إسلامه، حتى ذكروا فيه أنواعا كثيرة كل نوع منها يُكْفَر الإنسان، ويحل دمه وماله، حتى ذكروا أشياء يسيرة مثل كلمة يذكرها بلسانه دون قلبه، أو كلمة يذكرها على وجه المزح واللعب، والذين قال الله فيهم: {يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ} 2 الآية.

What is then the meaning of the chapter which the scholars has mentioned in every Madhab, that is: "The chapter of ruling of the apostate", and that is a muslim who becomes a kāfir after his Islām, so they have even mentioned many of types, by every kind from it that the man has been made takfeer and his blood and his property become halāl (legitimate), for they state insignificant things, such as a word which he states by his tongue without (being convinced in it) by his heart. Or a word which he states while joking and playing, are the ones about whom Allah سبحانه وتعالى said [interpretation of the meaning]:

"They swear by Allah that they didn't say, but indeed they said the words of kufr."¹

أُسمعت! الله كَفَرَهُمْ بكلمة مع كونهم في زمن النبي صلى الله عليه وسلم يجاهدون معه، ويصلون، ويذكرون، ويصومون، ويحجون، ويوحدون الله سبحانه. وكذلك الذين قال الله فيهم:

Have you heard?! Allāh has made Takfīr of them just because of a word, despite of their presence in the time of the Nabī صلى الله عليه وسلم and participating in Jihād with him, and praying, and giving zakāh, and fasting, and performing Hajj, and unifying Allāh سبحانه وتعالى. And likewise, those about whom Allah سبحانه وتعالى said:

{قُلْ أِبَالَهُ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ} الآية، قالوا كلمة على وجه المزح واللعب، فصرح الله أنهم كفروا بعد إيمانهم، وهم مع رسول الله صلى الله عليه وسلم في غزوة تبوك؛ فتأمل – أرشدك الله – من انتسب إلى الإسلام مرق من الإسلام؛ لما أظهر خلاف ذلك، فكيف بما هو أظهر من ذلك؟

"Is it Allah and His verses and His Messenger that you were mocking? Make no excuse, you have disbelieved."²

They said a word while playing and having fun, so Allah declared that they have disbelieved after their īmān, whilst they were with Rasūl صلى الله عليه وسلم in the Battle of Tabūk. So ponder,

¹ At-Tawbah, 74

² At-Tawbah, 65

may Allāh guide you: The one who ascribed himself to Islām was expelled from it as he has revealed (what is) contrary to that (Islam). Then how about with the one who has revealed such?

فإذا كان على عهد النبي صلى الله عليه وسلم وخلفائه من انتسب إلى الإسلام من مرق منه، مع عبادته العظيمة، حتى أمر النبي صلى الله عليه وسلم بقتالهم، فعلم أن المنتسب إلى الإسلام في هذه الأزمان قد يمرق من الإسلام.

So if it was in the time of the Rasūl صلى الله عليه وسلم and his Khulafā', the one who was ascribed to Islām was expelled from it despite of his enormous 'Ibādah, to that point that RasūlAllāh صلى الله عليه وسلم ordered with fighting them - then know that those ascribers themselves to Islam in these ages may leave the religion (become apostate) as well.

⟨Ad-Duraru as-Saniyyah 1/43-44⟩

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